

I am the good Shepherd.

John 10:11

The Shepherd

I AM THE DOOR OF THE SHEEP. John 10:7.

The good Shepherd giveth

his life for the sheep.

John 10:11

Haugen, Rev. A. K.
deced

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Sermon for 12th Sunday after
Trinity.

Gospel: Matt. 12:33-37.

YOUR WORDS

"For by thy words thou shalt
be justified, and by thy words
thou shalt be condemned."

Matthew 12:37.

Your words! They are food or
poison to others. If you feed those
who come your way with words of
truth and love they will be the
stronger and better for it. But, if
that unfortunate person who is next
to you has to drink the poison that
flows from your lips, do not be sur-
prised when you see him reel into
the gutter. When you see him there,
remember — your words.

Your words! Do not think that
they only affect others and that you
shall go untouched. That hasty word,
that lying word you tried to hide
behind, that word of truth and love
you uttered—each one of these shall
speak about you. They are going to
witness and the verdict will depend
upon what they have to say. "For by
thy words thou shalt be justified,
and by thy words thou shalt be con-
demned."

The Hasty Word. That hasty word
you spoke what does it say about
you? It bears witness of what you
really are in your inmost being. "For
out of the abundance of the heart
the mouth speaketh." There's no
stopping a geyser. But a geyser tells
us something. It tells us that there
is plenty of heat and pressure under
the earth's surface. So also a hasty
word tells us that under the surface,
in the heart, there is a brewing re-
servoir of evil thoughts and pur-
poses. A little heat increases the
pressure, and hasty words blurt out.
This is as natural as the unfailing
laws of nature. "But I say unto you,
that every idle word that men shall
speak, they shall give account there-
of in the day of judgment." (v. 36).
By your hasty word you are con-
demned.

The Word You Hide Behind: The
hasty word exposed the truth. It did
not have time to lie. It forgot to put
on any "makeup." It was thus a
truthful reflection of the naturally
wicked state of your heart. So the
hasty word was a poor word to hide
behind because it revealed every-
thing. More often perhaps, your
words are not hasty, they are de-
liberate. You choose them carefully
and throw them out as a sort of
smoke screen behind which you try
to hide your real self. By your words
you seek to leave the impression
that there really is nothing very
wicked in you; in fact you are quite
good and righteous; and when it
really comes to the point, there are
few (if any) who are as good and
deserving of men's praise and God's
blessings as you. Stop here and ask
yourself if this is not true.

Hiding behind pious words, behind
criticisms of others, behind excuses
for your small mistakes and short-
comings, you may for a time succeed
in gaining the praise of men and
keeping your sins and your wicked
heart a secret. But when you stand
before God Who "shall judge the
secrets of men" Rom. 2:16) you
will find those words a miserable
mask, for "all things are naked and
opened unto the eyes of Him with
Whom we have to do." Hebr. 4:13)
Yea, the words you hide behind, God
will call up as witnesses against you.
The pious word, whose sole purpose
was to advertise self, will only point
to a heart that is deceitful above all
things and desperately wicked. (Jer.
17:9) The standard you used in the
merciless criticism of your neighbor,
for the secret purpose of elevating
yourself, that standard God will

Pray for your District Luther League Executive



In back row, Pastor G. O. Evenson, Dean of the Saskatchewan Luth-
eran Bible Institute Newly elected president. From left to right front
row, Pastor Marvin Odland, Swift Current, Treasurer; Miss Aslaug
Hanson, Edmonton, Junior-Intermediate Secretary; Miss Myrtle
Engelstad, Saskatoon, Recording Secretary; Miss Ruth McFarlane,
Gronlid, Pocket Testament and Book Mission Secretary, and Mr.
Gulbrand Loken, Tofield, Vice-President.

measure you by. "For with what
judgment ye judge, ye shall be
judged; and with what measure ye
mete, it shall be measured to you
again." Matt. 7:2) That word, by
which you meant to excuse your sin
or explain it away, will witness how
unwilling you were to be honest be-
fore God, Who desireth truth in the
inward parts. Your words bear wit-
ness of your evil heart. "O genera-
tion of vipers, how can ye, being
evil, speak good things? For out of
the abundance of the heart the
mouth speaketh." The word you hide
will condemn you.

Words of Truth and Love: Words
of truth and love we do not speak
of ourselves. They can not come from
an evil heart any more than good
fruit can come from a bad tree. Only
by the grace of God in Christ can
words of truth and love flow from
our lips. The first word of truth must
be a word of confession. Instead of
hiding behind pious phrases and
good resolutions, criticisms of others,
and clever excuses, you admit your
sin and confess your helpless and
wicked condition to God. You tell
God that you find your heart a pool
of sin and bitterness, and admit that
you can in no wise cleanse yourself.
If you are to be cleansed it must be
His grace and mercy. When Moses
cried unto God concerning the bitter
waters of Marah, "The Lord showed
him a tree which when he had cast
into the waters, the waters were
made sweet" (Ex. 15:25). Even so
God points you to Jesus saying,
"Behold the Lamb of God, which
taketh away the sin of the world."
(John 1:29) Admit Him into your
heart and He will forgive and
cleanse; the bitter waters of your
heart will become sweet. Believing
on Christ and constrained by His
love, your words will be words of
truth and love.

Then, for others your words will
be a source of help and strength.
They will be channels through which
flow some of God's living water to a
parched and sin-sick world. For
yourself, your words will be a wit-
ness of the treasure which is hidden
in your heart. That treasure is
Christ, and where Christ is, there is
no condemnation. "By thy words
thou shalt be justified."

What do your words say about
you? Today is the time of grace in
which you may still be warned to
seek the Savior and His grace that
your words may bear witness of
Christ in your heart. "By thy words
thou shalt be justified, and by thy
words thou shalt be condemned."

Amen. —A. K. Haugen.

Does Confirmation Pay?

There are sincere people who ask
the question: "Does Confirmation
Pay?" And the question is asked
with sincere concern. The question
involves spiritual benefits. Does it
pay spiritual dividends? We believe
it does. The following is not intended
as a logical presentation of proof,
but rather some glimpses along the
road of life.

An old grey-haired man received
word that an old friend was at the
point of death. There was an urge
to call on him. It was our privilege
to visit the sick man with him. The
old man at the hospital was ill —
very ill. So ill was he that one could
sense the rustle of the wings of the
angel of death pervading that quiet
hospital room. He was ill—not too
ill to speak—but not ill enough in
his soul to want to hear about the
great Physician.

To add to the difficulty this old
man was almost deaf. It was a
problem to reach him. His aged
friend suggested that we might have
a motto in large letters near his bed
— meanwhile the sand of life's hour
glass was slowly by surely ebbing
away.

Why was this old man so anxious
to see his friend? There was some-
thing deeper than ties of friendship
impelling. We learned one reason of
his deep concern when he said: "We
were confirmed in the same class."
The many years that had come and
gone had brought a crown of white
to both men — but memory lingered.
Memory of a confirmation class back
in boyhood days. With hair of snowy
white they met this time — the last
on earth. The concern begun in con-
firmation class now blossomed into
deep concern as the portals of death
swung open. There is a deep fellow-
ship—a spiritual bond—between the
members of a confirmation class.
There is also a tie that binds the true
pastor and his confirmands together.
That is revealed by the following
excerpts from a letter handed us by
an old pastor:

"Dear Rev.

You will never know just how
much your little note meant to me.
It came at a time when I was very
much alone in the world and
wondering just which way to turn.
Your sincere letter made me realize
that there is only one to whom we
can turn when we can find comfort
with no one else, and that is Christ,
our Saviour and Him Crucified. Liv-
ing in the city is quite a bit different
to living in a small town isn't it, and
each day I find obstacles which
would be so hard to bear if it weren't
for the fact that someone else bore
an even greater burden and never
once did He flinch. Oh you have
taught me much dear Reverend, so
very much that I shall never forget
and for which I shall be eternally
grateful. You have taught me to love
my Saviour, to pray for all things
good and to thank Him for giving
me what I have.

I cried when I got your note, be-
cause the words you chose were just
what I needed to bolster up my
courage...."

Eternity alone will reveal the
blessing of confirmation. Many will
sing His praise around the throne
who were kept and saved, strength-
ened by the Word received in confir-
mation instruction. Confirmation
does pay spiritual dividends. —V.

There are certain plants of the
Christian life, such as meekness,
gentleness, kindness, humility, which
cannot come to perfection if the sun
of prosperity always shines. — F. B.
Meyer.

Miss Florence Kjelsberg, a mem-
ber of Lutheran church in Kyle,
graduated from Concordia College,
Morehead, Minn. with a B.A. degree,
majoring in home economics.

Bue — Larson.

On June 13, Miss Constance Lar-
son of Saskatoon was united in mar-
riage to the Reverend Sigmund Bue
of Macoun, Sask. The marriage took
place in the home church of the
bridegroom, Scandia Luth. Church,
Cabri, Rev. K. Bergsagel, officiating.

Double Wedding at Star City, Saskatchewan

South Star Lutheran Church was
the scene of a very pretty wedding
service when Dagmar C. Kvalnes,
daughter of Mr. and Mrs. L. Kvalnes
of Star City was united in marriage
to Pastor Erik B. R. Haave, youngest
son of the late Mr. and Mrs. L. E.
Haave of Weldon; and Alfhild Haa-
ve, the youngest daughter was mar-
ried to Pastor John Precht of North
Battleford, Pastor J. Selmer Stolee
of Fairy Glen, and Pastor J. A. Kor-
shavn of Weldon, each performed the
respective ceremonies. The attend-
ants of the former couple were the
bride's sister, Helen and Ingvald
Kvinlog of Cameo. The attendants
of the latter were Lucille Hanson of
Weldon, and Pastor E. O. Walker of
Crooked River.

A reception was held at the spa-
cious farm home of Mr. and Mrs. L.
Kvalnes. The two happy couples
motored to Saskatoon the following
day attending the District Luther
League Convention there.

Pastor and Mrs. Erik Haave
journeyed later to Edberg, Alta.,
their field of service.

Pastor and Mrs. John Precht have
settled in North Battleford where
Pastor Precht has served for the
past year.

Dr. Iver Iversen visited Rose Val-
ley Parish Sunday August 9th. In-
stallation services were held in Hen-
don, Rose Valley, and Nut Lake
churches. Offerings were received
for the Missions of our Church and
Orphaned Missions. A joint choir
from Bethel and Rose Valley
churches sang at the afternoon and
evening service. Alfred Bergren of
Naicam brought a carload of young
people who attended the services.

"The uniqueness of the Gospel is
that it offers the forgiveness of sin.
He who has the forgiveness of sins
has the Holy Spirit and life in God."

The SHEPHERD — HYRDEN

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We are happy to announce that Pastor A. K. Haugen of Torquay parish has kindly consented to write the sermons for the first page in each issue. Pastor Haugen is gifted in the art of writing. His writing, as does also his presence, breathes the spirit of the humble and conscientious servant of the Lord.

A CHANGING PARISH

Since 1918 the Lutheran Church at Hanley and Zion Lutheran at Saskatoon have been served by the pastor living in Saskatoon. The parish has included other congregations from time to time, but these two have remained. From 1932 to 1935 the churches at Watrous and Young were connected with these congregations and served by the same pastor. In 1934 the Sunny Valley preaching place east of Hanley was added to the parish.

In 1935 when Rev. J. T. Dahle began work in the Watrous parish the Spring Creek Lutheran Church west of Hanley joined the Saskatoon parish.

This summer another change has been made. The two congregations, Hanley and Spring Creek, and the preaching place at Sunny Valley are now a parish by themselves, served by the minister who now lives in Hanley. The new minister is the Rev. Lars Knudson. The pastor in Saskatoon is now serving the former Langham parish together with the church in Saskatoon. This arrangement will continue until such a time as the Langham parish receive a pastor again.

This change works an advantage in two ways. First, it shortens the distances that each pastor has to travel. That is an important item in these days. Secondly, it divides this territory quite equally as far as population is concerned. It should result in more effective work.

On Sunday, August 9th, Pastor B. O. Lokensgard conducted his farewell services in three congregations of the former Saskatoon parish. Large congregations worshiped at Spring Creek, Sunny Valley and Hanley that day. The pastor had served these places for seven, eight, and ten years respectively. Each congregation presented the pastor and his family with a gift of money.

A changing parish indeed. But in each case the change has proved to the advantage of the congregations in that more intensive work could be done. It is our sincere prayer that this latest change will also prove a right one. B.O.L.

WARNING

The Business Manager has begun to cut off those subscribers with Dec. 41 on the address label. Six months as grace have been given — now comes the reckoning. Those with March and June 1942 will be next. You may not receive expiry notices. Just watch your address label.

C. P. Berg, Dec. 1941 was changed to Dec. 1943 the other day. Let me make a change like that on the other Dec. 1941 subscribers.

The Business Manager.

SILVER WEDDINGS

Rev. and Mrs. H. F. Johnson honored

The Rev. and Mrs. H. F. Johnson, of Assiniboia, Sask. were honored by the congregations of Grand Valley and St. Victor, July 7th in recognition of their 25th wedding anniversary. They were married June 14th, 1917. Mr. Magny Martinson spoke on behalf of the congregations and presented Pastor and Mrs. Johnson with gift of money. Both Pastor and wife responded with words of appreciation. The Villefrance choir rendered musical selections. Lunch was served by the ladies.

The St. Olaf and St. Luke congregations sponsored similar anniversary celebrations for the couple on July 12th and 29th respectively.

The Concordia and Lake Johnston congregations also remembered their Pastor and wife on the occasion of their 25th wedding anniversary, by congratulations and gifts.

Rev. and Mrs. K. Kandal Honored

ASKER AND CALUMET CONGREGATION JOIN IN CELEBRATING SILVER WEDDING

The community enjoyed the privilege last Sunday of honoring as special guests the Rev. and Mrs. Kandal and family at a gathering commemorating the twenty-fifth wedding anniversary of our beloved pastor and Mrs. Kandal.

The regular services were set for Sunday afternoon, and our good neighbors from Calumet joined us in the service at church. After services all repaired to the hall across the road, where a delicious supper was served. Tables were laid with service cloths and beautifully decorated with cut flowers. Rev. and Mrs. Kandal and family were seated at the head table. A program was given before the meal was served. Roy Vold was asked to extend greetings and welcome on behalf of congregation, which he did very nicely. Then Hansons and Mrs. Olson gave an orchestral number "Solweig's Song" by Greig, which was very much appreciated. Mrs. A. Erickson, Miss Edith Malcher and little Marion Ekli favored with solos, the choir rendered a beautiful number. Then the Hansons played a selection composed by Mr. A. P. Hanson—"The Song of My Heart," and dedicated to the Rev. and Mrs. Kandal. A beautiful selection. Mr. Proctor Paulsen made the presentation on behalf of the community of a gift in silver, also a purse of silver. The gift was beautifully acknowledged by Rev. Kandal.

(The Ponoka Herald.)

Congregations Honor Minister On Anniversary

People of Two Churches Unite for Entertainment and Presentation to Minister

The Bethel and Vang Lutheran congregations pleasantly surprised their good pastor, Rev. K. O. Kandal and Mrs. Kandal, last Wednesday evening when they gathered in honor of their 25th wedding anniversary.

The church was beautifully decorated for the occasion with pink and white streamers and an appropriate program was arranged, consisting of choir numbers by the Vang Lutheran choir who sang three numbers, "Beautiful Saviour," "I Love to Tell the Story" and "God Be With You." Duets, solos, recitations and speeches also formed part of the program, the main address being delivered by Rev. N. T. R. Braa. Harold Gullekson was chairman of the program and Dr. Gullekson spoke to the gathering on behalf of the Bethel congregation, while Carl Jevne and Mrs. P. Kvien spoke for Vang.

Rev. Braa presented Rev. and Mrs. Kandal with a beautiful silver tea service and a purse of money on behalf of those present and Mr. Kandal expressed his appreciation for the kindness shown him in a very fitting manner.

After the program a sumptuous lunch was served after which a three-tiered wedding cake was cut by Mrs. Kandal. Many more years of happy wedded life was wished the honored guests as the evening closed.

(The Wetaskiwin Times.)

Birthday honors and gifts for Rev. and Mrs. K. Bergsagel.

The Bethel and the West Prairie congregations, Rev. K. Bergsagel, pastor, had decided to honor their pastor on the occasion of the 50th anniversary of his birth. Accordingly the Bethel congregation joined the West Prairie congregation in a common service in the latter congregation's church at Leinan, Sunday forenoon, August 9. At the close of the service, Rev. O. J. Marken of Swift Current spoke on behalf of the two congregations and presented Rev. Bergsagel with a purse from each of the two churches.

After a delicious lunch had been served to more than two hundred people in the church basement there was a program of addresses interspersed with music numbers in the church auditorium. Rev. O. J. Marken, Mr. Peter Mjolid, Mrs. H. Grand, Mrs. P. Macaulay, and Mrs. A. L. Leinan spoke briefly. The West Prairie choir, Mrs. J. Benn, Knut Hungness, Trygve Sundby, Albert Norsveen, and Daniel and John Bergsagel enriched the program by music and song. In closing Rev. Bergsagel, deeply moved, expressed his appreciation of the gift and of the co-operative spirit in the congregations of which it was an expression. Mr. Lars Hendrickson was chairman of the meeting.

On June 27, Mrs. Bergsagel's birthday, the ladies' aids of Zion and Clearwater congregations arranged a surprise party in her honor at the parsonage in Kyle. Also here a generous purse was presented from each of the organizations accompanied by appropriate addresses by the presidents.

1943 District Convention

The district convention of our church will be held on July 1-4, 1943. The place of the meeting is yet unknown. Any congregation desiring to entertain the convention is urged to send its invitation to the District President, Dr. I. Iversen, or to the secretary as early as possible.

B. O. Lokensgard, Secretary.

HOW TO BE PERFECTLY MISERABLE

1. Think about yourself.
2. Talk about yourself.
3. Use "I" as often as possible.
4. Mirror yourself continually in the opinion of others.
5. Listen greedily to what people say about you.
6. Expect to be appreciated.
7. Be suspicious.
8. Be jealous and envious.
9. Be sensitive to slights.
10. Never forgive a criticism.
11. Trust nobody but yourself.
12. Insist on consideration and respect.
13. Demand agreement with your own views on everything.
14. Sulk if people are not grateful to you for favors shown them.
15. Never forget a service you may have rendered.
16. Be on the look-out for a good time for yourself.
17. Shirk your duties if you can.
18. Do as little as possible for others.
19. Love yourself supremely.
20. Be selfish.

This recipe is guaranteed to be infallible.

—C. J. Sodergren.

The happiest churches are not those in which the ladies work themselves into nervous wrecks by continually selling tickets and devising but are those in which the ushers on Sunday morning carry up the aisle to God's altar, plates laden with the free and liberal gifts of systematic givers who "honor the Lord with their substance" (Prov. 3:9).

—K. Hagen.

Pastor O. J. Marken tar avsked

"Det er vemodigt at skilles ad for dem som gjerne vil sammen vere, Men Gud ske lov i vor Herres stad For evigt samles de hjertens kjere, Ja det er gammen at leve sammen, hvor ja og amen, er kjerlighed."

Teoretisk kan vi forstaa disse ord av Grundtvig. Men ret forstaaat blir disse ord først naar man staaar ansigt til ansigt med avskedstuden. En saadan stund var de for Highland menighet den 7de Juni da vor kjere prest og sjelesørger Pastor O. J. Marken holdt sin avskedspreken.

Pastor Marken har veret menighetens prest og sjelesørger i ca. 18 aar. Han har saaledes delt baade sorger og gleder, medgange og modgange med os. Det er saaledes mange og kjere minder og baand som i kjerlighed har bundet os sammen. Derfor er det med vemod i hjertene at vi skilles. Men Pastoren har git os en trofast og holdbar grund til trøst og opmuntring i livet. Han har paa en alvorlig og intregende maate forkyndt Guds ord purt og rent, der i en sum har aandet av: "Hver elske hvad hans hu staaar til, Jeg kun min Jesus elkske vil."

Vi visste at Pastor Marken vilde slutte som prest. Han har nu naad sit 75de aar. Man vilde ikke tro det naar man kom er i kirken og ser hans ranke holdning, og høre hans klare stemme at messe og synge, og den klare tanke og utleggelse i prekenen. Highland menighet bøier sig, for Guds vilje, og siger Pastor Marken tak for trofast og kjerlighetsfuld arbeide iblandt os.

En avskedsfest blev holdt hos R. Bentzen. Et program blev holdt og en penge—gave overrakt Pastor Marken. Afskedsprogrammet avsluttedes med Herrens bon. Derefter lyste Pastor Marken velsignelsen.

—Andrew B. Solberg.

En gammel mand havde i tanke at reise til Bawlf gamlehjem. Men sygdom kom, og han indlagdes paa hospitalet i Rose Valley. Han døde sidste uke. Før han døde bevilget han all sin eiendom til Gamle Hjemmet som skulde ha blit hans hjem dersom han havde levet. Manden hete Gregor G. Kveta.

Men Aanden sagde til Filip: Gaa frem og hold dig til denne Vogn! Men Filip løb til. Ap. Gj. 8:29-30.

Ak, om de troende altid var saa villige til at gjøre det som Aanden driver dem til! Da tror jeg ogsaa, de i mange maater skulde staa bedre til iblandt os en de gjør. Filip havde først faaet den besked ved Herrens Engel: Staa op og gaa mod sønden paa den vei som gaar ned fra Jerusalem til Gasa. Den er øde." Og han stod op og gik hen. Der saa han i en Vogn Kammersvenden fra Etiopien, den søkende sjel, som i sin sjelenød var reis til Jerusalem far at tilbøde Israels Gud, Og straks Aanden sagde til ham at han skulde holde sig til denne vogn, løb han til.

Har det ikke hent dig og mig mere en en gang, at Aanden har sagt til os at vi skulde tale med en eller anden af vore medmennesker faar eksempel en syk- om hans sjels frelse, om Guds kjerlighed i Jesus Kristus? Saa kom der maaske invendinger. Det passede ikke faar os at gjøre det. Hvad har vi med at blande os i andres saker? Lad vi de saa vere, saa saarede vi vor egen samvittighed, og anledningen gik ifra os. Men hvis vi gik saa kanske vi traf en i samme stilling som hin kammersven, bekymret faar sin sjels frelse, og vi vilde føle os lykkelige. Eller Aanden minder os om at bede —faar os selv ell er andre maatte vi daa gjøre hvad Aanden siger. Da blir vi til velsignelse og selv blir vi velsignet. De er farligt at vare ulydig mod aardens mindelser. Derved bedrøver vi Guds Aand og holder vi paa med de, kan de føre til at vi faar fred faar Guds Aands Mindelser. Der er noget som heder at "Udslukke Aanden," Derfra bevar os O Fader i Himmelen!

—N. F.

"My boy," a father once said to his son, "treat everybody with politeness, even those who are rude to you; for, remember that you show courtesy to others, not because they are gentlemen, but because you are one."

Hyrden

JEG ER DØREN TIL FAARENE. Joh. 10:7.

Winnipeg, Manitoba, Andet Nr. i August, 1942

12. søndag efter trefoldighet.

TALER DU GODT ELLER ONDT?

Matt. 12, 33—37.

Av docent dr. Ragnar Asting.

“Efter dine ord skal du kjennes rettferdig og efter dine ord skal du fordømmes” — vi synes kanskje at dette klinger haardt, ja endog urettferdig. Hvorfor skal vi dømmes akkurat etter det vi sier? Vi sier jo saa meget som vi ikke egentlig mener noe ondt med, selv om vi har lett for aa være løsmunnet undertiden. Enda haardere klinger Jesu tale naar han sier at vi paa dommens dag skal gjøre regnskap ikke bare for hvert ondt ord, men endog for hvert unyttig. Hvordan skal det da gaa oss?

Grunnen til Jesu strenge ord om vaar tale er den at det vi taler, ikke er noget tilfeldig, men noget som er bestemt av vaart indre liv. Vi taler det vaart hjerte flyter over av. Vaar tale er det vi bærer frem av vaart hjertes forraad. Derfor blir vaar tale uttrykk for hvad der bor i oss. Der er en like nær sammenheng mellem vaart hjertes tilstand og vaar tale som mellem treet og frukten. Og nu er det det aa ta i betraktning at vaar tale enten er god eller ond. Noget tredje gis ikke. Der gis ingen tale som er hverken ond eller god. Vaare ord er aldri noitrale. Det vi sier er uttrykk enten for at det er Gud som hersker over oss — eller at det er den onde som har makten. Det er den alvorlige situasjon vi staar i. De ord vi taler efter Guds vilje, virker alltid, og de virker det Gud vil. De “unyttige” ord stammer ikke fra Gud, men fra den onde. Derfor skal vi avlegge regnskap for hvert unyttig ord vi har talt.

Naar Jesus sier dette, er det ikke fordi han vil bringe oss til aa ta oss sammen og vokte paa vaare ord. Vi makter jo ikke aa styre vaar tunge (se Jak. 3, 8). Har det ikke ofte hendt oss at vi har talt haardt og ukjærlig til andre? Eller sittet i godt selskap og talt ondt om vaar næste? Eller kanskje talt slibrig? Eller loiet? Efterpaa har vi angret, vi har følt i vaar samvittighet at vi har gjort noget galt, og vi har bestemt oss for aa la være med aa tale paa denne maaten. Men vi opdager snart at vi er falt i den samme synd igjen. Vi er ikke i stand til aa forbedre oss, ikke engang naar det gjelder vaar tale. Om oss gjelder Jesu ord: “Hvordan kan I tale godt, I som er onde?”

Det nytter ikke at vi gaar denne vei: At vi prøver paa aa ta oss sammen for aa forbedre oss. Vi er onde, vi makter ikke det som er godt. Der er ingen annen vei for oss enn at vi selv blir gode; da først kan vi ogsaa tale det som er godt. Det maa altsaa skje en gjennomgripende forandring med oss, slik at vi fra aa være onde, blir gode. Hvordan kan det skje? Ingen er god uten en, det er Gud (Mark. 10, 18). Vi kan bli gode bare paa den ene maaten at Gud faar omskape oss og gjøre oss til nye mennesker som er skapt i hans bilde.

Og det er nettopp det Jesus vil opnaa ved sine ord. Han trer frem paa Guds vegne og taler til oss i Guds fullmakt. Han viser oss at vi er onde, og at vi ikke av oss selv kan make det gode, hverken i ord eller gjerning, og derfor er hjemfallen til dom. Men idet han viser oss dette, stiller han oss overfor avgjørelsen: Om vi vil gi oss hen til Gud, boie oss under ham, slik at han faar makten over oss. Da skjer det store under at han gjør oss til nye mennesker. Da blir ogsaa vaare ord efter hans vilje, ord som virker velsignelse og ikke det som er ondt.

Det er altsaa det spørsmål han stiller oss, om vi vil la oss redde ut av den ondes makt som gjennomtrenger hele vaar tilværelse og føre

JAKOBSSTIGEN OG VOR TID

Av Skovgaard-Petersen.

Jakobsstigen og alt hvad dermed staar i forbindelse, var oprindelig en drøm, endda en meget gammel drøm. Vi kjender den alle. Jakob drømte, og se, en stige stod paa jorden, og dens top naadde himlen; og øverst oppe stod Gud Herren selv og talte til Jakob; og Guds engler steg op og steg ned ad stigen.

Denne gamle drøm var dog ikke en almindelig drøm. I drømmen om Jakobsstigen blottes selve livets væsen. Menneskelivet er kun liv naar det har forbindelse med himlen.

Men her engang en anden drøm eller fantasi.

En skjøn dag kom Jakobsstigen i veien. Menneskene var blitt saa meget klokere; de hadde ikke mere bruk for forbindelsen med himlen. “La os vælte den stigen,” sa de til hverandre. “Hug Jakobsstigen til pindebrænde. Jag englene væk. Vorherre deroppe har vi heller ikke bruk for. Væk med det hele! Den himmelstigen hører hjemme i slektens barnekammer og i fortidens skrammelbunke.”

Saa blev Jakobsstigen hugget op. Der var mange om det. Nogen hugget løs med “videnskapelige” hypoteser og alle slags materialistiske doktriner; andre med bibelkritik eller med hat og haan av mange slags. Men alle var de enige om at Jakobsstigen var en fornærmelse mot den oplyste menneskehet. Menneskeheten var ikke riktig sin egen herre paa jorden saa længe Vorherre sat deroppe og kikket ned i hjertene og bladet sig i alting og dirigerte al verdens affærer. At fjerne Jakobsstigen blev likefrem en æressak for den selvbevidste menneskehet.

Der blev jo lidt tomt der oppe den dag da Jakobsstigen falt og englene blev jaget væk; luften i verden blev koldere og skarpere end før, nu da den ikke lenger blev lunet av Gudfaders kjærlige smil; en og anden opdaget ogsaa at det gjorde hverken livet eller døden lettere, at forbindelsen med himlen brast. Den skønne paaskelilje, haapets eventyrblomst som vokset paa gravene, gik ut og visnet. Men alt det skjulte man for sig selv og hverandre. De mange skjulte det for den ene; og den ene for de mange. Det var i det hele tat det som var trøsten: man var heldigvis saa mange om det, og dagen var saa lys og døden saa fjern; og saa stivet man hverandre av og snakket vidt og bredt om det store fremskritt som var naadd; nu vidste man at verden var en ren tilfældighet; at menneskene var forædlede aper; at Vorherre var en jødisk opfindelse og al aapenbaring en simpel psykologisk process.

Men glæden varte ikke saa længe; for — da stigen blev fjernet og hugget op, opdaget man plutselig en skjult egenskap ved Jakobsstigen, den viste sig at ha fugl Fønix's natur. Neppe hadde en slekt slaat Jakobsstigen over ende, før den stod der igjen en menneskealder efter eller meget, meget før. Den stod der igjen, fager og festlig og befolket med Guds travle engler; og atter sat Gud Herren der oppe og smilte ned til menneskenes barn; og atter fik slektens fromme mot og kraft og haap av hans varme smil.

Ja, det er en underlig stige, den Jakobsstigen. Væltet og knust og

inn i et nytt liv i samfund med Gud og i lydigheit mot ham.

Og det er dette som maa skje med oss stadig paa ny: Vi maa daglig gi oss hen til Gud, vi maa legge oss selv og hele vaart liv inn under ham. Da fullbyrder han ved Jesus Kristus sin gode gjerning med oss. Da faar vi lov aa bære frukt for ham. Han selv la det skje med oss alle, for sin barmhjertighets skyld!

DE NORSKE SKOLE

I Rose Valley, Saskatchewan findes en ordning for religions skole, som muligens, ikke har sidestykke ellers i Kanada distrikt. Dette er “nyt under solen” for de som først kommer i berøring med denne plan, men meget almindeligt for de tro arbeidere som har strevet med i mange lange aar. Det var i pionerdagene planen kom igang. Trods nesten ufremkommelige veie, da vandet stod hoit nesten over alt, kom flere famelier sammen øst fra Rose Valley og dannet en kvindeforening med formaal at holde en maaned religionskole hver sommer.

De første aarene blev skolehuset brukt. Lereren da var han som nu er kjendt som Prof. O. B. Grimley. Flere aar blev det holdt i hjemmene. Hos Mor Sather holdtes det ofte. Legmand J. O. Aune var lærer et aar. Oscar Berg kom flere ganger. Gamle Johnson var med de sidste aar, og Magnus Steiestol arbeidet flere aar.

Det var ikke bare dette at holde skolen gaaende kvindeforening udtrettet. De fik istand et tømmer skolehus som nu staar mellem farmene til O. Olafson og P. Madsberg. Skolen har hjemmelavet interiør av benker, pult, og vegtavle. Skolehuset er omringet av poppel trer og utsigten fra døren er en vakker kløver mark.

I mellem disse vegge høres fra ni til halv fire tiden, sang og lesning. Der staves k-a-t, kat, a-b-c ogsaa videre. Her brukes A-B-C boken. I klassen for eldre barn brukes de gjilde Lutherske barnelærdoms-bøker. Flere leser i det engelske sprog. Barnebarn av de som satte igang denne plan kommer til skolen og leser flittig. Barn har kommet fra forskjellige menigheter, mange ved at gaa tilfods mange mil. Denne skole er en velsignelse for barna. Megen ere tilkommer de trofaste arbeidere som la grundlaget for denne plan, og som iherdig har holdt det gaaende.

Presidenten er nu Mrs. Carl Hanson, og sekreteren Mrs. H. Lee. Kasseren Mrs. A. Martinson.

Skolens elever i aar var Corinne Madsberg, Roy Olafson, Doris Edith og Elvina Westby, Lillian og Allan Sather, Johnny og David Luneng, Norman Braaten, Elwin Bjerland, Elna, Borghild og Evelyn Lovstad. Er der flere saadanne kvindeforeninger?

—Hyrdens forretnings-fører.

Lunkenhet, sikkerhet og splid er tre fiender som jeg frykter for skal trenge sig inn blandt de troende, og denne frykt vil komme til aa hvile paa mig til min siste stund. Det er min hjertelige formaning til alle troende at dere er paa vakt mot disse farlige fiender, saa de ikke faar innpass. Hans Nielsen Hauge.

gjort til intet de hundrede ganger, staar den der dog allikevel hel og herlig og uberørt nu som i tidenes morgen. Tusener knæler ved dens fot og oplever daglig at ber man i Jesu navn saa faar englene paa Jakobsstigen travelt, og der gaar bud mellem os og Gud.

Jakobsstigen er ikke drøm; det er de vantro himmelstormere som drømmer naar de tror de har væltet stigen og avskaffet forbindelsen mellem himmel og jord. Ødelæggelsesverket er blænderverk. Man kan nu engang ikke slaa tyngdeloven i stykker eller stanse solstraalens gang gjennom rummet.

Der er forbindelse mellem himmel og jord; det er eventyrenes eventyr og virkelighetens virkelighet. Den slekt som øder sin kraft paa at vælte Jakobsstigen, tapper sig selv for sit hjerteblod; — men stigen faar de ikke ram paa.

Jordens stormer kan ikke blaase himlens stjerner ut.

—Norsk Ungdom.

Lille Norge

Pastor A. M. Vinge, Ryley, Alta.

Kjere lærer I Jesus Kristus vor Frelser navn:

Da jeg for noen faa dage siden mottok noen nummer av Hyrden som min kone som lever i Domremy, Sask. var saa snild at sende til mig, kom jeg plusselig paa at jeg skulde sette mig ned og skrive noen ord til Hyrden om der tillates mig spalterum der.

Jeg er altsaa i det Norske Flyvevaapen, og her er det ganske hyggeligt iblandt saa mange kjekke Norske gutter. Her findes gutter som har reist verden rundt, og som har gjennomgaaet mange vanskeligheter for at komme sig hit. Alle sammen legger alt indpaa at vinde Norge tilbake til frihet igjen. Og jeg vet hvad frihet betyder for disse gutter.

Jeg er litt skuffet da det er saa faa av dem som har funnet sin frelser. Jeg hadde en kort tid siden fornøielsen at mote feltpresten Øverland. Pastor Øverland er en av de kjekkeste lærere som jeg har nogen gang møtt—bestemt og meget gudfryktig. Vi leste sammen utav Johannes første kapitel. Saa hadde vi en bønnestund sammen og det gjorde saa hjertelig godt—det var som om himlen aapnet sig vitt aapen for mig.

Jeg hadde ogsaa en samtale med en Amerikaner. Han er en av vore faa kristelige gutter her ved Lille Norge. Han hadde veret paa ferie. Under ferien hadde han veret paa et gripende møte it New York. Der var mange norske sjømenn tilstede. Da møtet var over fik han se en ensom gammel sjømann. Han blev spurt hvorfor han saa bedrøvet ut. Jo, svarer sjømannen, jeg har igjenemgaaet saa meget ondt at det ser ut som Gud aldeles har forlatt mig. Nei, svarer Amerikaneren, det er nok ikke saa, du som er saa pas gammel og her set saa meget usselhet, saa bør du vite hvem du skulde henvende dig til. Plusselig begynde taarene at rinne nedover den sterke Normands kinn, saa faller han paa kne for sin Gud, og det var nok en hjertefylt bon ti da han stod op saa var det som Guds aasyn lyste i hans øine og han gik ut av kirken en glad og frelst mann. Dette minner mig om en sjømanns sang som lyder:

Den Norske Sjømann er et gjennom-

barket folkeferd

Der fartoi flyde kan, der er han for-

ste mann

Paa tokt og hjemme her blandt sund

og skjer og fiskever,

Han tar sin Gud i sind og setter livet

inn.

Ver saa snild at bede for disse gutter

her i Lille Norge og maa da Gud

snart faa stannse denne krig saa at

hans fredfulle haand maa faa regje-

re evindelig. Gud velsigne dere all

der i vesten.

Hilsen, Sigmund Graupe

Lille Norge, Toronto, Canada

Kjenner du din daapsdag? Ikke?

Men du sier da at du tror at daapen er et gjenfødselsens middel. Altsaa blev du gjenfødt til et levende evighetshaap paa din daapsdag. Skulde den saa ikke være verd aa minnes fullt saa meget som din fødselsdag?

TIL SEIER

En gammel sjømann som blev spurt hvorfor klipper og undervannsskjær var til, svarte: “Forat sjømannen skal undgaa dem.” En kristen filosof svarte paa et spørsmål om Guds hensikt med aa sende prøvelser og la fristelser komme: “Gud vil vi skal seire over dem og utnytte dem til velsignelse. Livets lykke i denne syndige verden bstaar ikke i aa fly fra vanskene, men i aa overvinne i Kristi kraft og vokse der-ved.”

Vang, Millet, Alberta.

Gloom was cast over the Vang congregation and surrounding district when it was learned that the late T. T. Jevne, the only charter member left in Vang Congregation, organized in 1899, had suddenly passed away. He died at his home on June 8th. at the age of sixty-nine years.

Funeral services were held at Campbell Funeral Chapel and at the Vang Lutheran church June 12th. These services were conducted by Pastor A. H. Solheim of Camrose because our pastor K. O. Kandal attended the General Church Convention at Minneapolis.

About 600 people went in file around the coffin as a last farewell. While he lived he often emphasized the need of work in the church, and of our weakness and great need of confessing our sins. He was the seventh charter member laid to rest in the cemetery that he gave to the congregation forty years ago. When the old church burned in 1931, and a new one was built, he donated a new bell. In his last will, Vang congregation is not forgotten. He will be greatly missed for his earnestness and willingness on behalf of the kingdom of God. Many memorial wreaths in form of money were given in his memory.

Blessed be his memory!

August 2nd. Rev. Kandal conducted a memorial service in memory of the late T. T. Jevne using as text Matthew 28:1-11. The choir sang, "What a Friend we have in Jesus."

Gundhild Kjørlien, member of Vang Congregation, and last charter member of the Ladies Aid, which she served over 42 years, was laid to rest July 9th. after a lingering illness. She had many trials, and not a little suffering, but she was always in good spirit. When she was well enough she always took her place in Church and Ladies Aid. She was a consecrated worker, happy in the Lord. She was the first vice-president, and has held the office of president many times. When she was not able to be present these last years, she always remembered the aid with gifts. The funeral service was conducted by our pastor, K. O. Kandal, and the choir rendered two numbers. Flowers covered the coffin, and a memorial wreath gift from the friends at Vang amounted to \$32.50. Peace be to her memory!

After the service June 28th. church members and others had the joy of witnessing a very pretty wedding when Dorothy Sehlin and Helmer Furness were married.

Items by Mrs. B. Kvien.

Peace River Young Peoples Luther League Circuit Convention.

The Peace River Young People's Luther League Circuit Convention was held in the Valhalla Lutheran Church at Valhalla Centre, Alberta.

The theme of the convention was "Christian Loyalty". Talks on True Christian Loyalties were given by young people of the various leagues. The session Friday evening was opened with a prayer meeting, followed by a talk on "Christian Loyalty to the State", given by Olaf Loberg. "Christian Loyalty in the Home", was presented by Mrs. Olaf Loberg, on Saturday forenoon. "Loyalty to the Word" was given by Norman Foster on Saturday afternoon. At eleven o'clock Sunday morning Holy Communion service was conducted by Rev. H. A. Strand of Valhalla Centre. The climax of the convention was reached Sunday afternoon when singers from all points in the circuit assembled to present a choral union concert to an audience that filled the large church to overflowing. The final paper, "Loyalty to God", was given by Harold C. Melsness. Mr. G. R. Johnson was chairman of the convention. Mrs. P. G. Loberg was appointed convention recorder. Mrs. A. Nepstad is the choral union director. The offering received at the convention, and which will be used for Bible Camp work, was \$57.08. The sessions of the convention were well attended and Luther Leaguers and all who attended received much blessing and inspiration from the Christian fellowship.

YOUNG PEOPLE'S LUTHER LEAGUE

Editor, Rev. G. O. Evenson, Outlook, Sask.

"And in that day thou shalt say, I will give thanks unto Thee, O Jehovah; for though Thou wast angry with me, Thine anger is turned away, and Thou comfortest me. Behold, God is my salvation; I will trust, and will not be afraid: for Jehovah, even Jehovah, is my strength and song; and He is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation." Isaiah 12:1-3.

* * *

The following paper was presented at the convention of the Peace River Circuit last month:

Loyalty To The Home.

Proverbs 22:6 "Train up a child in the way he should go and when he should go and when he is old he will not depart from it."

Not every language has a word equivalent to the English word "home," but instead use a word meaning about the same as house. How much more the thought of home brings to our minds than merely the thought of the house in which we live. The architect may design our house, but only we can design our home. There with our loved ones we share our hopes, fears, joys and sorrows in close communion and fellowship. It need not be a palace or mansion. Wealth does not always produce a happy home. There is an abundance of things that money cannot love, peace, contentment, happiness and a lot more.

A vote was taken at a large college about the most beautiful word in the English language both for sound effect and meaning. Over 600 votes were cast and over 400 were for the name Mother. The next highest vote was for the word home. These names apparently meant a lot to them and by their vote they showed their love and loyalty.

Why should we be loyal to our homes? First, because God has given them to us. Entrusted us with all the cares and responsibilities. It is therefore our duty as well as privilege to care for what we have given to the best of our ability. Second, we owe it to civilization of which home is the key. If we were more loyal to our homes the world at large would be a better place in which to live. In childhood, at home, the foundation of our life is laid, our characters are formed and as we go out into the world we will as a rule (there are exceptions) reflect our bringing up. Hence the great responsibility that lies with parents. The saying "The hand that rocks the cradle is the hand that rules the world" still holds true even though modern mothers do not use cradles, or perhaps rock their babies either. Down through the ages homes and especially mothers have had a powerful influence for the good in the lives of their children. Dwight Moody, the great evangelist, declared "All that I ever accomplish in life I owe to my Mother." Abraham Lincoln, after he became president, remarked "All that I am or hope to be I owe to my angel Mother." John Randolph confessed, "When I tried to make myself an infidel I seemed to feel the hand of my Mother on my head as she taught me to pray, 'Our Father who art in Heaven.'" These are only a few examples, but not one woman who has been a Mother has failed to leave her imprint on the life of her child.

Citizenship begins in the home. By showing loyalty there we will also show it to our country. It is in defence of peaceful homes that we are at war today. The people of the war torn countries can, of course, better understand than we here in Canada, what it really means to have their homes laid in ruins. Through loyalty they are fighting on to restore them. Oh, I wonder if we are truly as thankful and appreciative as we should be for our homes here

in a land where war has not yet raged.

"As long as we have homes, to which men turn at close of day, As long as we have homes where children are and women stay, If love and loyalty and faith be found, across these sills, A stricken nation can recover from its gravest ills.

As long as we have homes fires burn and there is bread

As long as we have homes where lamps are lit and prayers are said, Although a people falter through the dark and nations grope, With God Himself back of these little homes, we have sure hope.

Let us at all times remember the fourth commandment: "Honor thy Father and thy Mother that it may be well with thee, and thou mayest live long on the earth." The first commandment with a promise attached to it to make the path of duty easy and pleasant. Thus we know that, by God's grace, we shall be richly blest and abundantly provided for if we obey his command. In Luther's small Catechism we read "We should fear and love God, that we may not despise our parents and masters, nor provoke them to anger, but give them honor, serve and obey them, and hold them in love and esteem." It happens that kind and loving parents will practice self-denial and sacrifice for many long years to give their children a good education or set them up in business, and when the children have perhaps grown wealthy or famous among professional friends they become ashamed of their old, poor and humble parents and despise and neglect them. What a sin and disgrace to themselves.

However, most of the world's great men sprang from humble parents and they were never ashamed of it. Without the least sense of shame Luther said that he came from peasant stock. A young officer in the seven years war was promoted to knighthood and he was invited by Frederick the Great to dinner. Asked from what house he depended the young man replied, "From none your Majesty, my parents are plain country people, but I would not exchange them for any parents in the world." "Nobly thought" said the king, "Shame on him who is small enough to be ashamed of his parents and relatives". He is not a noble man, and cannot become one." Oh, I am sure that we owe more to our parents than we can really understand and appreciate. Let us pledge to them our loyalty. In Col. 3:20 we read "Children obey your parents in all things for this is well pleasing unto the Lord."

As my subject is loyalty to the home I shall only briefly mention a few disloyalties to our homes and to those whom we associate with every day. If we are disagreeable, dishonest, unkind, thoughtless, selfish or lazy, we are making life miserable for the rest of the household and will only reap a due reward. Also, how many, many, homes are wrecked and families left in poverty and misery because of that terrible alcoholic drink. One of the greatest curses of our land. Then again there is divorce. The breaking up of unions which God sanctioned and sealed at the altar and of which we have the solemn charge. What God has joined together let no man put asunder. In the United States there is one divorce to every sixth marriage, the highest divorce rate in the world. We can hardly imagine the results in broken homes and scattered families. God help us to not be found guilty in any of these sins and disloyalties.

For a little while let us consider the work in a home. Many home wrecks are caused by the lack of knowledge of house keeping by a young bride when she enters mar-

riage. She should prepare herself for that calling. There is no Place higher than that of a Mother but the place of a wife is nearly as high. Many girls today are entering lives of business teaching, nursing etc. Which lead them out of the home but now as always a majority become, in time housewives and Mothers, hence ought they not learn to be accomplished in those things that they need the most? With some there is perhaps a prejudice against housework but all needful work is honorable, if it is done well and for a good purpose. All work is service of one kind or another whether it be in the home, School or office. Work should be shared there should be no slave Loyalty is shown where there is co-operation and children are taught to help with tasks suitable for their age and strength.

"O Happy home where each one serves Thee lowly. Whatever his appointed task may be. Till every common task seems great and holy. When it is done, O Lord as unto Thee.

Jesus spent childhood in a poor carpenter's home subject to parents and helping in the common everyday tasks. You all remember the story of Jesus in the temple of Jerusalem as a young boy. When His Mother rebuked Him for remaining in the temple, after the rest had gone home, even though He knew He had been about His Father's business, He willingly went home and was subject unto them (Luke 2-51) He evidently had learned obedience and loyalty in His little home in Nazareth.

We read in St. Luke 10th Chapter about Jesus visiting at the home of Martha and Mary. Mary took time off to visit at the feet of Jesus and listened to His words but Martha cumbered herself with much serving until perhaps she began to get tired so she said to Jesus, "Lord dost Thou not care that my sister hath left me to serve alone? Bid her therefore that she help me." And Jesus answered and said unto her, "Martha, Martha thou art careful and troubled about many things. But one thing is needful and Mary has chosen that good part which shall not be taken away from her." This illustrates that Jesus does not want us to become so engrossed in the household tasks and things pertaining to the physical needs that we forget the one thing needful, to sit at the feet of Jesus. After all our earthly homes are only temporal and it is of more importance that we prepare for the Heavenly Home and give our time towards that goal.

O bless the house what e'er befall Where Jesus Christ is all in all Yea, if He were not dwelling there How poor and dark and void it were.

O blest that house where faith ye find And all within hath set their mind To trust their God and serve Him still And do in all, His Holy will.

O blest the parents who give heed Unto their children's foremost need And weary not of care or cost To them and heaven shall not be lost.

Blest such a house it prospers well In peace and joy the parents dwell And in their children's lot is shown How richly God can bless His own.

Mrs. Olaf Lundberg.

Every social problem is the result of unchristian conduct. — Arthur T. Pierson.

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